and that our pilgrimage must be to all His *theerdhas* (pilgrim-centres). Such is the indescribable love of God as realised by the Rishis that He brings and focusses all those *theerdhas* into the heart and the hearth of each one of His children. We must therefore cultivate not only the pilgrimage of going out to the sacred places of the earth but the more easy and more essential pilgrimage of entering into the inner shrine of the Self of ourselves. He whom the Rishis proclaim as *Manasamanclira* (the Enshrined One in the spirits of His worshippers) does not come to us denuded of all company and stripped of all glory but surrounded by all the innumerable hosts of Heaven and compassed with all the inestimable wealth of truth, love, wisdom and righteousness.

Worship, then, is intelligent adoration of the Deity,

• personal attachment to the Lord. It is God-consciousness intensified into direct communion with the Inspirer and willing self-dedication to the All-Holy. Worship is the aspiration that follows the inspiration of God, the admiration that comes of perception, the union that is begotten of sympathy, the devotion that is induced by love. Its foundations are laid on man's inner

growth and conscious
approach towards God; its secret spring is in the similarity
of the son and the Father; its very starting idea is the
upheaval of the soul with a divine influence.
Worship is loving God, caressing Him, rejoicing in Him,
going into ecstatic delight in adoration of Him—this is the
pure concentrated essence, the vital central truth of worship—
/ loving Him for His own sake ; loving Him who is Loveable,
loving Him who is Love itself.

In worship, we approach God not only with the trust of a
child, as stated above, but with the trust and confidence of a'
wife. ^ Not only should our soul be childlike but also woman
or wife-like before it can enter paradise. Because, the trust
of the child arises from diffidence; but the trust of the wife